

THE
CHRISTIAN MAGAZINE.

BY MEMBERS OF MENDON ASSOCIATION.

VOL. IV.

NOVEMBER, 1827.

No. 11.

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CONDITIONS.

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2. Those who become responsible for five copies shall receive the sixth gratis.

3. No subscriptions are to be taken for less than a year; and if notice of discontinuance is not given before the issuing of the last number, subscribers will be considered as desiring it the succeeding year.

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ARGUMENT OF THE UNIVERSALISTS
FROM REV. V. 13, CONSIDERED.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.

[Concluded from page 306]

BUT it may be said, that to suppose every creature here means every *holy* creature only, is an unauthorised restriction of the passage. To this I reply,

4. There are various passages of scripture in which the word *every* is used, when it *cannot* mean every *individual* of the whole. No one can suppose that the Apostles and first preachers of christianity, went to every town and village throughout the whole world. But Mark says of the eleven Apostles, "They went forth and preached *every where*, the Lord working with them, and confirming the word with signs following." The language which Luke uses upon this subject is not less universal. "And they departed, and went through the towns, preaching the gospel and healing *every where*." The same writer, speaking of those who were dispersed by the persecu-

tion of Saul, says, they that were scattered abroad, went *every where* preaching the word. Now it must be obvious, that the meaning of the sacred writers in these passages, can be no more than this, the Apostles and first teachers of christianity, went preaching the gospel to every place to which they could have access, and which they had time and opportunity of visiting. And this it may be presumed, from the nature of the case, was not one half of the particular places in the whole world; and probably not one half of the particular places which were known in their day. But the expressions used respecting them by the sacred writers, being agreeable to the common forms of speech, are not misunderstood. The nature of the case suggests to every considerate reader the necessary limitation which they must have. So when the Apostle John says, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever," the nature of the case evidently limits the expression, not only to intelligent creatures, but to holy creatures.

Especially will this be the case, when it is considered that he was speaking of holy beings, and that at the time when the event of the Apostle's vision took place, his language could not be true of one half of mankind. If there were some places to which the Apostle's did not go, preaching the Gospel, notwithstanding it is said in general terms they went *every where*, then it is possible, that there were some whom the Apostle did not hear praising and giving glory to Christ; although it is said, in general terms, he heard every creature.

But perhaps some may think that the expression *every where*, is not so strong as *every creature*, and that therefore it is improper to limit the one, after the manner in which the other is found to be limited. I can, however, see no other difference than this; the one respects a place, and the other a person; and if there can be as many places as there are persons, the one must be as particular as the other. But there is no occasion for reasoning on this subject. There is a passage in which the expression *every creature*, is clearly used in a limited sense. And it is used too for the same purpose, with regard to the same subject, and expresses precisely the same meaning with *every where*, in the passages which have been quoted. "If," says Paul to the Colossians, "ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and *which was preached to every creature which is under heaven*; whereof I Paul am made a minister." Now no person will deny that this expression, *every creature under heaven*, is as strong as that which is used in the passage we are con-

sidering. But we cannot, without admitting what we know was false, understand it to mean every *individual* of the human race; for the Gospel had not then reached every individual. This is saying, in general terms, that the Gospel was preached in the Apostle's days to every individual, and in every place, to which they could have access, and which they had time, and opportunity, to visit. And this we have seen is consistent with the fact that many individuals in their day did not hear it. Now if we are only allowed to understand the passage before us as we do these, with the restrictions which the nature of the case evidently render necessary, it teaches us no more than that the Apostle heard all the inhabitants of heaven, and all the *saints* on earth, praising and giving glory to God and the Lamb. That we have a right, indeed that we ought to understand this passage in this restricted sense, will be, if possible, still more evident, if we consider,

5. That an unrestricted interpretation of them will make this apostle contradict himself. Let us now for a moment suppose that this passage is to be understood in the most particular and unlimited sense, and that, as has been contended by the advocates for the salvation of all men, it is descriptive of the state of things "at the completion of the scheme of God on earth," and see if such a construction does not contradict what this same apostle has taught in the same book. It will not, I trust, after what has been said, be doubted, that the vision of which these words are descriptive, respects the worship paid to Christ when he appeared to open the seals of the book from which the revelations of John were made.

Consequently this construction of the words, will compel us to adopt the principle that the opening of the first seal is at the end of this world, and that all the events which are brought to view by the seven seals as they opened one after another, respect *futurity*, and of course, on the principles of the Universalists, a period of duration when all men are holy and happy. Now if my readers will only turn to the book, and examine the events as they are revealed at the opening of the several seals, they will find that, so far from representing all mankind as holy and happy, they present a most gloomy picture of sin and wretchedness. To show the truth of this remark, I here give the words of John respecting the opening of the sixth seal. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell upon the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Now the events here predicted, are *after* the event described in

the passage before us. It matters not, as it respects the object which I have now in view, whether they be considered as belonging to this world or the next, they are clearly *after* the event described by these words. To suppose, therefore, that they are descriptive of a state, when a complete end is made of all sin and misery, is to make one vision of the apostle John, contradict the other.

The construction given to this passage by those who make it an argument in favor of the salvation of all men, is inconsistent with the obvious construction of several other passages contained in the writings of this same apostle. Consider every creature, as meaning every individual of our race, and infer from the passage that they will all eventually be holy and happy, and see if this construction does not flatly contradict the following declaration of the same apostle. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." That the punishment here denoted by a lake

of fire, is the final punishment of the wicked, endless in its duration, and totally inconsistent with their ultimate restoration, will be evident to all, who consider that in other passages of the same apostle it is said to endure forever. For instance, it is said of those who worship the beast and his image, that they "shall be tormented with fire and brimstone,—and that the smoke of their torment ascendeth up forever and ever."

6. To suppose that by every creature, is meant every *individual* creature, is to make the Apostle not only contradict himself, but the other Apostles. As there must be a perfect harmony between the writings of one Apostle, and another, on the supposition that they were divinely inspired, we must, if we would interpret them according to truth, put a construction upon the words of each, which is both consistent with himself and with all the others. But that construction of the passage before us, which makes it favor the salvation of all, is evidently contradictory to the plain and obvious meaning of various passages found in the writings of the other Apostles. I have not time to quote them all, but permit me to invite your attention for a moment to the following. "Know ye not," says Paul to the Corinthians, "that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Now if the time is coming when every individual will be holy and happy, as those believe who give the

most unlimited construction to the passage we are considering, the unrighteous, fornicators, revilers, and drunkards, will all inherit the kingdom of God; for there are certainly multitudes who die in these sins. This construction of the passage contradicts also the plain and obvious import of the following declaration of Paul—"The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

To make this passage teach the doctrine of universal salvation, is to make it contradict the words of Jude, as well as those of John and Paul. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.—These are spots in your feasts of charity, &c.—to whom is reserved the blackness of darkness forever."

7. To suppose that every creature, in this passage, means every *individual* creature, and consequently, that all men will in the end be holy and happy, is to make the Apostle John contradict the plain declarations of Christ, as well as the Apostles. It contradicts the declaration of Christ

respecting the blasphemy against the Holy Ghost. "Wherefore, I say unto you, all manner of sin, and blasphemy, shall be forgiven unto men; but the blasphemy of the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor the world to come." The parallel passage in Mark, reads thus, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

The following representation of the day of judgment, and its transactions, given us by Christ, is directly contradicted by that interpretation of the passage, which makes it speak in favor of universal salvation. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations. And he shall separate them one from another as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, and the goats on the left. Then shall the king say to them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say to them on his left hand, Depart ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal."

8. To interpret this passage so as to make it favor the salvation of all men, is to render it inconsistent with numerous facts and remarks interspered throughout

the Bible. It is inconsistent with the contrast, which the Bible uniformly makes between the future condition of the righteous and the wicked. It is inconsistent with all those passages, which specify certain conditions, without which sinners cannot be saved. Such, for instance, as the following. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Except a man be born again, he cannot see the kingdom of God." "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." "Except ye repent ye shall all likewise perish."

It is inconsistent with the fact, which Christ has asserted, that many are walking the broad way which leads to destruction, and few in the narrow way that leads to life.

It is inconsistent with the fact, asserted by Christ, that it would have been good for Judas if he had never been born.

It is inconsistent with the fact, which Christ has taught us in the parable of the rich man and Lazarus, that there is no passing from hell to heaven. "Besides this, between us and you there is a great gulf fixed, that they who would pass from them to you cannot; neither can they pass to us who would come from thence."

It is inconsistent with the fact, of which Christ so often reminds us, that we are in danger of losing our souls. "What shall it profit a man, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?"

Now it will be perceived by every reader, that the scriptures,

rightly interpreted, must agree with themselves, and of course that the construction of a passage, which makes it clash with so many others must be false. ***

Extract from Flavel's works.

Part of "a Familiar Conference between a Minister and a doubting Christian, concerning the Sacrament of the Lord's Supper."

Minister. You know I told you, that a man may be a true Christian, and yet may not be fit to partake of this holy ordinance: because he may believe unto salvation, and yet be so ignorant of this mystery, as not to be able to make a due application of it to his own soul.

Christian. Ah, sir, I would willingly be informed what is necessary to be done by a sound believer, in order to the partaking of this blessed ordinance.

Min. First, he must consider, that the elements and matter of this ordinance are not common bread and wine after consecration, but set apart to holy use, and so to be received with holy understanding and fear. And, therefore, the Corinthians were blamed by the Apostle for their ignorance and irreverence. 1 Cor. xi. Again, that these elements, so blessed and set apart by Christ's appointment, do represent a crucified Redeemer, and we are to partake of them with love, as a memorial of his death; and with faith, as the seal of the promise, and the means appointed by God to convey the benefits of Christ crucified to the soul.

Ch. Sir, these considerations raise up my desires to come to the Lord's table, which I hope to be a partaker of with the same sentiments, that you have now

laid before me, and that I shall feast my eyes on that lovely object, which is so full of love, and that my eye will so deeply affect my heart toward my Redeemer, that I may meet with my blessed Lord in all the ways of his appointment.

Min. Again, you ought to set your soul upon self-examination, that so you may be sensible of your wants and defects; and come to Christ for a supply of the graces of his Holy Spirit, that you may exercise faith, love, repentance, and all other graces, with such warmth and vigor, that Jesus Christ may delight in you, and you in him, and there may be a mutual and joyful renewing of your covenant of love and obedience to your blessed Saviour.

Ch. But it is usually said, that the holy sacrament is a quickening, cherishing, comforting, and confirming ordinance.

Min. No doubt but the worthily prepared receivers of this blessed banquet have, by a due participation, found their love inflamed, their faith strengthened, their obedience confirmed, their humility increased, so that they have appeared vile in their own sight, and have had an utter detestation of all sin, and an earnest expectation and desire after the glorious appearance of their blessed Lord and Redeemer.

Ch. Sir, since the benefits and blessings are so great, it makes me the more earnestly long to be a communicant in these blessed mysteries.

Min. It is the duty of all Christ's ministers to give the sacramental bread of life, and the cup of consolation, to those, who hunger and thirst after Jesus Christ, and his righteousness and kingdom. And now I have told you your

duty, I shall be willing to declare to you the nature and circumstances of this blessed ordinance.

Ch. Sir, I must confess, I am not so well instructed herein; and, if I may not be too troublesome, would be very glad to understand what this holy ordinance is, and why it is called a Sacrament.

Min. It is a seal of the covenant of God in *Christ*, wherein, by certain outward signs instituted by our Saviour, *Christ* with all his benefits are signified, conveyed, and sealed to the worthy receiver. The word *sacrament*, hath been anciently used, both to signify Baptism and the Supper of the Lord, and was taken up by the ancient fathers, from the oath, by which the Roman soldiers were sworn to their duty, and were not admitted to be soldiers, till they had solemnly taken that oath or sacrament.

Ch. Pray, sir, how many sacraments were instituted under the New Testament, and by whose authority were they appointed?

Min. There are only two; Baptism, and the Lord's Supper; and they were ordained by the sole and immediate authority of Jesus Christ.

Ch. What are the elements to be used in the Sacrament of the Lord's Supper?

Min. Bread and wine, and no other; Luke, xxii. 19, 20. And all communicants are to receive both of them, notwithstanding the bold, sacrilegious practice of the papists, who give the *people* the bread or wafer only, none but the *priest* receiving both the bread and wine.

Ch. May not the bread and wine at our tables signify the same thing?

Min. No, because this is so-

lemnly set apart, and consecrated to sacramental use, by prayer and blessing, and by applying the words of our dear Redeemer in the institution of this ordinance.

Ch. What are the benefits, that Christ gives, and we receive in this ordinance?

Min. The exercise and increase of every grace, the cleansing of our souls from the guilt of sin; healing the wounds, which sin hath made in our consciences; a confirmation of the truth and promises of God; an humble and holy delight in Christ and our fellow-christians; and a more earnest longing for, and expectation of, the blessedness of the life to come. And it is an ordinance chiefly intended for the confirmation of our faith, love, and increase in grace, so that no person ought to come thereunto but in faith.

Ch. Sir, there is one Scripture, that, I believe, discourages many from partaking of the Lord's table; neither do I, indeed, well understand it; 1 Cor. xi. 27, 28, 29. "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For, he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Min. I am, indeed, of the opinion, that the want of a right understanding of this Scripture has been a stumbling-block to many, and so I shall endeavor briefly to explain it. The apostle here truly represents and very much aggravates the danger of unworthily receiving this holy sacrament; but he does not deter the *Corinthians* from it, because they

had sometimes come to it without due reverence, but exhorts them to amend what had been amiss, and to come better prepared and disposed for the future, and, therefore, after that terrible denunciation, "Whosoever shall eat this bread, and drink this cup of the Lord unworthily," &c. he does not add, therefore let *Christians* take heed of coming to the Lord's table, but let them come prepared and with due reverence, not as to a common meal, but to a solemn participation of the body and blood of Christ; "But let him examine himself, and so let him eat of that bread, and drink of that cup." For, if this be a good reason to abstain from this ordinance, for fear of performing it in an undue manner, then a wicked man may as well lay aside all other holy duties, as prayer, hearing and reading the word of God, for fear of the unworthy use of them; since, "The prayer of the wicked is an abomination to the Lord;" and Christ says, "Take heed how ye hear;" and the apostle says, that to those, who will not believe the Gospel, it is the savour of death to them,—that is, it is deadly and damnable to them. Now, there is as much reason for men to give over praying or attending on the word of God, as not to receive the sacrament, since he, that prays unworthily, that is, without spiritual benefit or advantage, is guilty of great contempt of God and Jesus Christ, and aggravates his own damnation, as well as he, who, by partaking of the Lord's Supper unworthily, eats and drinks his own judgment. And when the apostle adds, "But let a man examine himself, and so let him eat of that bread, and drink of that cup," it seems clear, by the occasion

and circumstances of his discourse, that he does not intend we should examine our state of grace, whether we are true believers or not, and sincerely resolved to continue so, but he speaks of the actual fitness and worthiness of the *Corinthians* at that time, when they came to receive the Lord's Supper. And, therefore, verse 20, he sharply reproveth their irreverent and unsuitable carriage at the Lord's table, they coming thereunto disorderly, one before another. It was the custom of *Christians* then to meet at the *feast of charity*, in which they did communicate with great sobriety and temperance; and when that was ended, they celebrated the Lord's Supper. Now, among the *Corinthians* this order was broken; the rich met, and excluded the poor from this common feast; and after an irregular feast, (one after another eating his own supper as he came,) they went to the sacrament in great disorder; one was hungry, having eaten nothing at all; others had drank and eat intemperately; and the poor were despised and neglected. This the apostle condemns as a great profanation of that solemn institution, for behaving themselves with as little reverence, as if it were a common supper or feast; and this he calls, "not discerning the Lord's body," making no difference between the sacrament and a common meal, which contemptuous carriage he calls *eating and drinking unworthily*, for which he pronounceth them *guilty of the body and blood of Christ*, by which, he tells them, they did incur the judgment of God, which he calls *eating and drinking their own judgment*, for so the word signifies in the *Greek*, and not eternal condemnation; it is meant of some

temporal judgment and chastisement, in order to the preventing of eternal damnation, which is evident from what follows ; " For this cause, many are weak and sickly among you, and many sleep." That is, for this irreverence of theirs, God sent among them several diseases, of which many had died. And then he adds, " For if we would judge ourselves, we should not be judged." That is, if we would censure and examine ourselves, so as to be more careful for the future, we should escape the judgment of God in those temporal punishments. " But when we are judged, we are chastened of the Lord, that we should not be condemned of the world." That is, when, by neglecting thus to judge ourselves, we provoke God to judge us, he inflicts these temporal judgments upon us to prevent our eternal damnation.

From the Christian Observer.

THE CHRISTIAN PARADOX.

MANY passages of Scripture, particularly in the Epistles of the New Testament, appear to be primarily, or exclusively, designed for the consolation of the early followers of Jesus Christ. St. Paul, for example, occasionally refers to circumstances peculiar to himself and his immediate associates ; and, of course, only applicable indirectly to the situation of their successors in the faith and hope of the Gospel.

In illustration of these obvious remarks, may be selected that portion of the Apostle's address to the Corinthian church, where he describes their instructors, "*as deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold, we live ; as*

chastened, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things." I shall offer, consecutively, a few observations on the several members of this sublime paradox ; in reference, not merely to the circumstances of the primitive church, but to the actual experience (using that term in its legitimate sense) of all devout persons to the end of time.

1. St. Paul guards the introductory clause, by prefixing the conjunction *as* ; thus partially unveiling the obscurity of his declaration, by intimating, that the hostility of the world proceeded on an erroneous assumption. He might have said, " It is true, that we are treated by our enemies as though we designed to impose upon them ; and with all our high profession of pure and disinterested motives, were, in reality, conspirators against their happiness, in order to forward some selfish purpose of our own. Such is the sentence pronounced against us, and a similar judgment was passed on him who gave us our divine commission. Yet, whatever be the decision of the world, we are only deceivers in their opinion ; since, before the God of truth, we are *yet true* ; making no appeal to the world, but for the sake of Jesus Christ ; bearing all things, because he bore them first ; and maintaining a good conscience, that with simplicity and godly sincerity we have conducted ourselves throughout the whole of our ministry. If we obtain nothing for our labor but reproach and oppression, it is no more than we taught ourselves to look for ; for Jesus long since warned us, ' the disciple is not above his Master : ' and we may add, ' therefore, the world know-

eth us not, because it knew him not.'"—To apply this to the universal experience of believers—of *their* also being *as deceivers, and yet true*—it is evident, that practical Christians are mistaken by the world at large; generally regarded either as self-deceivers, or deceivers of others; as men of unsound and superficial virtue, who cover bad intentions under religious pretences. Were this actually the case, the world would be justified, not only in suspecting, but in formally condemning and punishing insincerity so radically mischievous; but, if the contrary be the fact, a condemnation more heavy than human blame will assuredly fall upon the accuser. Had we permission to select our degrees of guilt, we might probably make a prudent choice, if we preferred to bear the criminality of the traitor or the adulterer, rather than the guilt of those who falsely accuse, condemn, and injure the servants of God. Neither let any one conceal from his own conscience, his enmity to religion itself, by saying, "I do not hate religious persons, but only such as pretend to be so;" for the question remains, Have you in your possession an infallible criterion of human character? If you have not, it is your interest, at least, to suspend your decision, rather than to incur the consequences of an unrighteous judgment; remembering what Christ said, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

2. *As unknown, and yet well known.* The world looked upon them as persons of no consequence. They had none of the

world's greatness: this they had utterly rejected; and their whole scheme of doctrine directly tended to make others refuse it also. It was an integral part of their system to expose the shallowness of human pursuits; to discover the poverty of affluence, the meanness of worldly applause, and the certain ruin consequent upon every scheme of life which compelled men to forget eternity. They were unknown, because the whole of their spiritual state was concealed from common observation. None but themselves knew how perpetually they exercised the graces of humility, confidence, and hope. Their sorrow for sin was not proclaimed to the world, but kept secret in their own bosoms. Their gratitude to Christ Jesus; their dependance on the grace of the Holy Ghost; their aspirations after everlasting rest: all these acts of the Divine life were unknown. How justly, then, might St. Paul elsewhere describe religion in the soul to be a *hidden life*: "Your life is hid with Christ in God!"—Yet with all this obscurity, these same Apostles were well known. They were, for example, well known to all who branded them as deceivers; well known, also, in a nobler sense, to such as had been healed by their instrumentality; to the cripples, whom a word of theirs had caused to walk; to the blind, who, through them, recovered their sight; to the dead, whom they had summoned back from the grave; and oh, how well known to those whom they had converted, and called from the dross and delusions of this world to the hopes and pleasures of the Gospel! Now, were these persons—(I particularly refer to the subjects of their conversion)

—inconsiderable in number? One sermon of St Peter's was the means of saving three thousand souls. And the period is hastening forward when multitudes, beyond computation, shall assemble before the throne, not one individual of which, if saved by the preaching of the Gospel, but shall gratefully own him who showed him the way of salvation.—This second member of the Christian paradox is applicable also to all believers, whose inward life is concealed, while their exterior is known like that of others. It is impossible to select a religious character by the appearance of his person; but, could we inspect his heart, the test would never fail. Inwardly, he is unknown to us; externally, he may be well known; at once, familiar and yet a stranger; we know him, and we know him not. It, indeed, he has been our spiritual benefactor,—not a mere man of religious eloquence, a devotional orator, or a fluent talker about the mysteries of the kingdom of heaven,—in that case, he is far from being strange to us; our spiritual connexion with him becomes personal; we have pleasure in seeing him, and in feeling that our friendship is brightened by the hues of immortality.—Yet, beware! “Let no man glory in man.”

3. *As dying, and behold we live.* They were on the confines of death, but still alive; “always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their mortal flesh. For we which live,” says the Apostle, “are always delivered unto death for Jesus' sake. So then death worketh in us!”—Under these affecting circumstances of the infant church, its

instructors always regarded themselves as on the verge of their eternal state; within sight of the fire and the sword, of the prison and the cross; death ever in view; a martyr's crown ever suspended over them, but not to be reached, except by a martyr's sacrifice. As though they had addressed themselves to the surrounding world, saying, “Although we continually press the borders of the grave, yet do we live a kind of living death, a dying life; a state between mortality and immortality, between our pilgrimage and our rest. The world, longing for our death, views us as already gone: they are lying in wait for us, and would willingly disengage their consciences from the silent but unwelcome reproof of our daily example. But hitherto not a hair of our heads has perished: though summoned before the tribunals of idolaters, and accused there by our own countrymen, yet are we untouched. Like Shadrach and his brethren, we have, as it were, passed through the fiery furnace, and have no hurt; upon our bodies the fire has had no power; and this, because the God of Shadrach has sent his angel, and delivered his servants that trusted in him. With Daniel, we have been cast to the lions, and no manner of hurt has been found upon us, because we have believed in his God.”—Christians of the present day appear to have less concern with this division of the subject than with the preceding. The cruelties of the primitive ages, and the comparatively recent terrors of the Marian persecution, are become matters of ecclesiastical history, and are read of in our domestic circles as annals of times which never will nor can return. “The distance of a calamity from the present

time seems to preclude the mind from contact or sympathy. Events long past are barely known : they are not considered."* It would be foreign to my present purpose to speculate on the restoration of an age of persecution ; and I shall pass on to observe, that though a believer in Jesus Christ is no longer summoned to revive in his own person the glowing zeal of Shadrach,

"To weary tortures and rejoice in fire,"

yet a consistent Christian must expect, more or less, to be disturbed by the stifled murmurs of a world which is still *at enmity with God*. So supremely excellent, indeed, is the Gospel, that this very world is unconsciously softened, even in its opposition against religion, by the general diffusion of Christian maxims, and by their partial adoption into the political systems of mankind. Human laws equally protect the infidel and the saint : neither is the unbeliever favoured because of his scepticism, nor the children of God left unprotected on account of their sanctity.—The use we should make of the Apostle's saying, "as dying, and behold we live," is to ask ourselves what would probably be our own degree of constancy should persecution overtake us. One criterion for determining this point may be found by considering what is the actual victory achieved over our sins. In proportion as our vanity, sensual affections, and worldly attachments are martyred, may we aspire to join the noble army led on by Cranmer, Latimer, and Hooper, and such other confessors as have marshalled the way to glory.

4. *As chastened, and not killed.* Their afflictions were numerous

* Johnson.

and hard to be borne, but they did not despond. They were chastised, but not with unmeet severity. It was the correction of a parent, the faithful wound of a friend. "We are troubled," St. Paul elsewhere declares, "on every side, yet not distressed : we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed." There went a blessing with the affliction, a mercy with the chastisement.—It is much the same with believers in every age ; and grateful are they for the compassionate severity by which their God and Father would separate their souls from vanity and guilt. Their original nature is ever tempting them to look back to forsaken habits of sin ; but something arises to awaken and to fix their attention on the heavenly objects they profess to be seeking. Mercy assumes the more awful appearance of authority, and cries, "Here you have no continuing city : it is only the threshold of eternity, and the Lord is coming as a thief in the night ; watch, therefore, lest, coming suddenly, he find you sleeping."

5. *As sorrowful, yet always rejoicing.* When Christians look on the world, there seems to be nothing but a vast aggregate of sin ; and the sight of this compels them to mourn. When they direct their eyes upward, there is "joy unspeakable and full of glory." The Apostle did not scruple to say, "If in this life only we have hope in Christ, then we are of all men most miserable ;" but he might have added, with triumphant confidence, "As in the life to come we have also hope in Christ, then are we of all men most happy. Sorrowful all Christians must be while

contemplating their own inherent and actual guilt, and the spiritual devastations extended throughout the world; but rejoicing while conscious of the dignity conferred on their nature by Christ; rejoicing in their own renovation through his grace and atoning blood, in the offer of universal salvation to their fellow-sinners, in the actual success of his Gospel on earth, and, finally, in the anticipation of a kingdom yet to come, where the Saviour will display his everlasting triumphs. What a contrariety of feelings do these things suppose! On one side, there is unmingled distress; on the other, abounding consolation.

6. *As poor, yet making many rich.* The early disciples of Jesus were required to bid farewell to the wealth of this world. When the lame man looked at St. Peter, supposing he should receive the usual expressions of pity and assistance, the Apostle said, "Silver and gold have I none, but such I have give I thee; in the name of Jesus of Nazareth, rise up and walk." With all their poverty, the Apostles communicated in large abundance the treasures of Heaven.—Few, it is to be feared, among the thousands of our indigent neighbors and dependants, are aware of their ability to make others rich; yet the most abject beggar—abject in regard to external necessities—might be a living sermon to others: his submission and religious cheerfulness might convince every observer that the meek inherit the earth; and that a Lazarus, however oppressed by want, or groaning under disease, displays the only true greatness of mind, and is honored by God as an example, to the noble and the mighty, of the substantial ex-

cellence of a Gospel which they have either overlooked or rejected.—Come, ye wise, ye disputers of this world, and study here the triumphs of the cross; enrich yourselves by this beggar's humility, self-crucifixion, and gratitude; bid your philosophy bow before the graces of Christianity, as they diffuse their divine lustre over the immortal part of this poor outcast; approach, and shrink not from the sight of his sordid and wasted person, for it imprisons a soul of equal value with your own, and purchased by the same costly sacrifice; come, and learn, and live forever!

7. *As having nothing, and yet possessing all things:*—nothing which they could call, or were desirous of calling, their own; yet, at the same time, conscious that all things, when God pleased, were placed at their disposal. "All things," said St. Paul to the saints at Corinth, "are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,—all are yours." In this seventh clause, or climax, terminating the description of a believer's mysterious state below, may be observed a Christian's independence on this present world. If he have nothing, he wants nothing; but he remembers the immutable, though conditional, promise, "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you."

I have somewhere read of a devout woman, who, being in possession of but a single loaf, was overheard saying, *What, all this and heaven too!* Whether the anecdote be correct or otherwise, is of no material consequence. The fact is unquestiona-

ble, that a spirit consistent with such a story exists and thrives in the bosom of every heavenly-minded person. It is also observable, that although this climax seems to be, if I may so term it, the exclusive property of a poor man, yet its meaning is certainly realized in the feelings and practice of the affluent Christian (and persons so designated are, God be thanked, yet to be found within the militant church) whose mind is so detached from his external circumstances, as to produce a spiritual identity between himself and his indigent fellow-Christian. There is an abstraction of soul common to both. Further, poverty and riches have, it is true, their respective departments of duty, and their peculiar sources of temptation; yet, I believe, the experience of any individual, who possesses the riches of both worlds, has frequently convinced him that his golden barriers afford no security against the intrusions of sorrow. He, too, has moments of desertion, abandonment, and solitude; and such as would tempt him (were he accessible to the full influence of the temptation) to wish for an exchange of lots with some pauper, who, however hard his fate and labor, had yet a few friends left to sympathize with his difficulties, and to share in his toils. Oh! what are gold and silver in the days of darkness! In that gloomy period, affluence itself *has nothing*. Still, the character I am supposing, will at that very time *possess all things*; having "treasure where neither moth nor rust corrupt, nor thieves break through and steal."

I have called this paper "The Christian Paradox;" a term which, if my memory be correct, is applied by Lord Verulam to the

apparent contrarieties which exist in the economy of grace. May it be given unto us to know the mysteries of the Kingdom of Heaven! Every subject of that kingdom is a mystery to himself. *As unknown, and yet well known*, must be his motto to the last; a strange confusion of self-knowledge and self-ignorance must perplex his inquiries, and create long fluctuation, of hope and anxiety. His state, if he dared to examine it with the coolness of philosophical investigation, might seem well to awaken and amuse curiosity, and furnish a thousand plausible theories of moral sentiment; but he finds it to be a matter of life and death; a question between time and eternity. Intellectual inquiries, as he knows, have their legitimate place in religion; but it is only where they terminate in the conscience. The concerns of our salvation may, and ought to call our discursive powers into full exercise; but let that exercise be sanctified,

—— Philosophy, baptiz'd
In the pure fountain of eternal love,
Has eyes indeed; and, viewing all she sees
As meant to indicate a God to man,
Gives HIM the praise, and forfeits not her own.
Such was thy wisdom, Newton, child-like sage! —

It is a painful reflection, that most of the great masters of human learning have been deficient in the only department of knowledge which will be found valuable in the hour of death, and in the day of judgment. They have examined and subdued a thousand difficulties in moral and physical science, have explained the paradoxes of material nature, and many curious phenomena of intellect; but have abandoned the science of the heart—to whom? To the glorious company of the Apostles, to the goodly fellow-

ship of the Prophets, to the noble army of Martyrs; to those who, though they "have the first fruits of the Spirit, do yet groan within themselves, waiting for the adoption, to wit, the redemption of their body."

ARATOR.

From the Utica Christian Repository.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

CHAPTER XX.

No-law. Now we are upon the subject of perfection, I should like to hear brother Feel-well's arguments to prove that some Christians attain such perfection in this life, as to live without committing any sin.

Feel-well. I prove it by this, that some are called *perfect* in the scriptures. "Noah was a just man, and perfect in his generations." Job "was perfect and upright." The Psalmist says, "Mark the perfect man, and behold the upright." The apostle says, "We speak wisdom among them that are perfect." And, "let us, therefore, as many as be perfect, be thus minded."

Thoughtful. So also all christians are called *saints*, or sanctified ones, *holy*, *righteous*, and the like; which are as strong terms as *perfect* and *upright*. Doubtless these terms imply, that those who are so called have some right affections, and perform some right actions. They have some conformity to the rule of right. But to infer from this that those right affections continue for whole days and months, and even years, without any intermixture of wrong ones, and especially that these terms are applicable only to a part of the children of God, who have been the subjects of that second experience which you have described,

is to take for granted the very thing in dispute, the very thing you ought to prove. On the other hand, it is plain that the scriptures divide mankind into two great classes, to one or the other of which all belong. They call one class sinners, and the other saints; one righteous, and the other wicked; one holy, and the other unholy. But you seem to make three classes, one of sinners, another of saints, or sanctified ones, and another of those who are justified, but not sanctified, and who must therefore be neither saints nor sinners. I still wait for proof.

F. w. We are commanded to be perfect. "Be ye therefore perfect, even as your Father which is in heaven is perfect. Walk before me, and be thou perfect. Thou shalt be perfect with the Lord thy God. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And my author says, "if the love of God fill *all the heart*, there can be no sin there."

Th. I acknowledge that we are commanded to be perfect; and so are all men. But you certainly will not say that no man is ever commanded to do any more than he actually does. This would be to say there is no sin in the world. But if you admit that any are commanded to do more than they actually do, then it still remains to be proved that there are any who actually do all that they are commanded.

F. w. Is it not written, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him?"

Th. Yes. But that declaration cuts off all from being christians who do not keep his commandments; and so excludes your

class of justified ones, who are not yet sanctified. And if it means that none are christians who do not keep his commandments all the time, without any acts of disobedience intervening, it excludes all men whatever, according to your own statements. But if it only means, as I suppose it does, that none are christians who do not perform some acts of holy obedience from day to day, so that they do habitually, though not uninterruptedly, walk in his statutes, then it avails nothing towards a proof that any are so perfect as to live from day to day without committing any sin. There appears no proof of that yet.

F. w. There are many promises to that effect. The Psalmist says, "He shall redeem Israel from *all* his iniquities." By the prophet Ezekiel, it is said, "From *all* your filthiness will I cleanse you, and I will save you from *all* your uncleanness." It was for this purpose that the prince Immanuel laid down his life, "that he might redeem us from *all* iniquity." He "loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Th. These promises will all be fulfilled in due time. But, in applying them to your purpose, you take several things for granted, which you are bound to prove. You should prove that they have respect to your particular class of sanctified ones, and not equally to all Christians. You should prove that they not only promise a cleansing from past iniquities, but a security against falling into any more; which security you do not believe any to have in this life.

And you should prove that they are completely fulfilled in some individuals some time before death, so that they live from day to day without committing any more sin; which is the very thing in dispute.

F. w. There is a declaration to that effect, which is in the present tense. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all* sin." It now cleanseth us, and it cleanseth us from *all* sin too." And it is added also, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness."

Th. I believe too, that "if we walk in the light, as he is in the light," if we repent of our sins, and turn from them with the whole heart, if we confess our sins, and forsake them, we do obtain forgiveness of *all* that are past, through the blood of Christ. But, what then? Where is the promise that we shall not fall into new sins, within an hour, or within a less space of time, after our old sins are repented of, and forgiven? Where is the proof that any continue for days and months without committing any new sins? I see none.

Feel-well. It appears from the thanksgiving of Zacharias; "He hath raised up an horn of salvation for us,—that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, *all the days of our life.*"

Th. If this proves any thing to your purpose, it proves too much; namely, that those who are once delivered from the bondage of sin and Satan, shall never sin any more, *all the days of their*

life ; which you do not believe, any more than I. They "*might*," indeed, and they *ought* to continue sinless all the days of their life ; but they do not. And if this were a promise that they should, it would be as fatal to your scheme as to mine.

F. w. There are, as my author observes, "prayers for entire sanctification which, were there no such thing, would be a mere mockery of God." Our Lord has taught us to pray, "deliver us from evil," which doubtless means *all evil*. He himself prayed for those who had believed on him, and for those who should believe through their word, that they all might be made perfect in one. Paul prayed for the Ephesians, that they might be "filled with all the fulness of God;" and for the Thessalonians, "the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Th. If these prayers prove what you quote them for, they prove more, and a great deal more than you believe. They prove that christians are not subjects of *any* evil in this world, natural or moral ; that they suffer no pain nor sickness, nor any afflictions of any kind ; that they are all perfect, all the time, being sanctified wholly, and preserved blameless in all respects, from the time they become christians, till the coming of their Lord ; which you do not believe any more than I. If every thing prayed for had been granted, all men would have been converted long ago.

F. w. But some have experienced a perfect deliverance from all sin. "If we love one another, God dwelleth in us, and his love is

perfected in us. Whoso keepeth his word, in him verily is the love of God perfected. Herein is our love made perfect, that we may have boldness in the day of judgment : because as he is, so are we in this world. Every man that hath this hope in him purifieth himself, even as he is pure." When the Gentiles were converted, God made no difference between them and the Jews, "purifying their hearts by faith."

Th. All this is nothing to your purpose in the present dispute. It only proves what I believe and contend for, in opposition to both you and your companions. I believe that the moral law is the only standard of perfection, the only rule of right and wrong, and that none are christians but those who have some right affections, some which are conformed to the moral law, and who are, so far as those right affections extend, renewed "after the image of Him that created them;" which is equally denied by you and your fellow travellers. But the question now is, whether any live in the uninterrupted exercise of holy affections, and continue days and months, and even years without committing any sin. How do you prove that ?

F. w. I prove it by the testimony of those who are examples of it. A man sustains a good character for veracity. Now, as my author says, "I have abundant reason to believe this person will not lie. He testifies before God, 'I feel no sin, but all love : I pray, rejoice, and give thanks without ceasing : and I have as clear an inward witness that I am fully renewed, as that I am justified. At such a time I felt a change which I am not able to express. And since that time I have not felt pride, or self-will,

or wrath, or unbelief, nor any thing but a fulness of love to God and to all mankind.' Now, if I have nothing to oppose to this plain testimony, I ought in reason to believe it. And I know many of this description."

Th. Your proof, then, is all reduced to the testimony of those whom you admit to be liable to mistake. And I think it would be most rational to conclude they were mistaken in this, and were led to think they lived without sin, from ignorance of the nature of sin and of their own hearts. They first make a standard of perfection different from that which God has made, and then imagine they live up to it. They appear to me to be in that state when he said of the commandments, "all these have I kept from my youth up," and in which Paul was, of which he says, "I was alive without the law once." But should the commandment come home to their consciences, in all the spirituality and extent of its precept, they would find sin revived, and would be convinced, as Paul was, that many of those things which they verily thought they ought to do, were entirely wrong, and nothing but transgressions of the law of God.

F. w. I think, with my author, that if such a man is deceived, "it is a harmless mistake, while he feels nothing but love in his heart. It is a mistake which generally argues great grace, a high degree both of holiness and happiness."

Th. I should rather think, that such a mistake is one which does not argue great grace, but great want of it. The Scripture says, "There is a generation that is pure in their own eyes, and yet is not washed from their filthi-

ness." Their being pure in their own eyes, does not argue great grace in these persons. The Pharisee, who thanked God that he was not as other men, was in the same mistake; and it was no proof of great grace in him. Neither do I think such a mistake can be harmless. How shall a man repent of and forsake sins, of which he is not convinced? While he is "alive without the law," and thinks himself perfectly free from sin, he is in the high road to perdition. He cannot be saved, till he shall be convinced of his mistake, be slain by the law, and be so made alive by Christ as to be conformed in heart to the law of God, that law which you set aside, but which the apostle says is not made void by faith but rather established.

F. w. Why should you be opposed to christian perfection? Why will you plead for the continuance of sin as long as you live? "Will you plead for Baal?" Let his worshippers plead for him; but, as my author says, "let not the children of God any longer fight against the image of God. Let not the members of Christ say any thing against having the whole mind that was in Christ. What pity that those who desire and design to please him, should have any other design or desire? much more that they should dread, as a fatal delusion, yea, abhor, as an abomination to God, the having this one desire and design, ruling every temper!"

Th. How uncandid and sophistical is all this! Because I do not believe that any do actually live without sin, you represent me as unwilling that they should, and as pleading for liberty to continue in sin. On the contrary, you *know* that I contend for a higher stand-

ard of perfection than you do, and insist that it is the duty of all men to be conformed to it, without interruption, and that they have no excuse, and deserve eternal damnation for every deficiency. And yet, you represent me as being opposed to perfect obedience! Is this honest? And besides, this representation can be retorted upon you, if any are so disposed. You do not believe the doctrine of the certain perseverance of every real saint in holy obedience to eternal life. And are you, therefore, unwilling to have the saints persevere? Are you opposed to their continuance in holy obedience unto the end? You believe and endeavor to prove, that some real saints do fall away and perish. Do you, therefore, plead in favor of falling away unto perdition? Do you "plead for Baal" in this?

F. w. What arguments have you against the doctrine of christian perfection?

Th. That christians do not, in this life, attain such perfection as to live without committing any sin, but that the best of men do commit some sins from day to day, I think is evident from very express declarations of scripture. This is one; "There is not a just man upon earth, that doeth good, and sinneth not."

F. w. On this text, one of my favorite authors, (and a learned Doctor too,) observes, that Solomon meant that "there were none but that sinned against the Adamic law; or, he meant those *involuntary* transgressions, which under the ceremonial law, required an atonement."

Th. What if they do *sin* against the Adamic law? So I suppose. That is the same as the moral law, and is the only standard of right and wrong. In saying this,

you give up the point in dispute, and admit that they do *sin*, which is what I was attempting to prove, in opposition to your doctrine of perfection. I do not believe there is any such thing as an *involuntary* transgression; but if there is, it must be a *sin*; for it is written, "sin is the transgression of the law." And you concede that these involuntary transgressions, or *mistakes*, as you have sometimes called them, "were it not for the blood of atonement, would expose to eternal damnation." But it is absurd to suppose that any thing which is not *sin* needs the atoning blood, or that man can be exposed to eternal damnation for that which is not *sin*. Your very attempt to avoid the force of the declaration, discovers its strength, and the weakness of your cause. It is true, that "there is not a just man upon earth, that doeth good, and sinneth not." And therefore it is not true, as you affirm, that your class of sanctified ones "are now in such a sense perfect as not to commit sin, and to be freed from evil desires and evil tempers, having their minds *at all times* even and calm, and their souls *continually* streaming up to God, in holy joy, prayer, and praise." To the same effect is what Solomon, says, in his prayer at the dedication of the temple, "*there is no man that sinneth not.*"

F. w. The aforementioned Doctor informs us, that this means, "There are none but are liable to sin."

Th. Indeed! How does he know that is the meaning? That is not what it says. It says, "There is no man that *sinneth not.*" And because you choose to contradict it, and say, there is many a man that sinneth not, you will have it mean something dif-

ferent from what it says. Is this a fair specimen of your regard for the authority of Scripture? Doubtless, then, you will with equal ease and boldness avoid or contradict every other similar declaration. And when the scripture asks, "who can say, I have made my heart clean, I am pure from my sin?" You will answer, many can say it with truth. And when it declares, "if we say that we have no sin, we deceive ourselves, and the truth is not in us, you will answer, "No, we do not deceive ourselves; and if we do, "it is a mistake which generally argues great grace," and proves that the truth is in us in a high degree. And when it says, "in many things we offend all," you will reply, No, we do not all offend, for there are many who do not commit any sin. But, what do you say of the apostle's declaration to the Galatians, "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would?"

F. w. The same learned Doctor informs us that it is applicable only to those that are fallen, and not to real christians.

Th. Had Paul fallen from grace, then, when he describes his own experience, in the 7th chapter to the Romans? He says, "For that which I do, I allow not: for what I would, that do I not; but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is in my flesh,) dwelleth no good thing: For to will is present with me; but how to perform that which is good I find not. For the good that I would

I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin." Is this the experience of Paul as fallen from grace?

F. w. No; it was his experience before he was converted. At that time, he could say with truth, "I am carnal, sold under sin;" for he was so. But he could not say this after he became a christian, for, in the same epistle he tells us, "to be carnally minded is death." But he did not fall away. He says, "I have fought a good fight: I have kept the faith."

Th. I see no reason why you should make such a difference between this passage and that to the Galatians. They both appear to me to speak the same language, and describe the same thing. But, because in this place Paul speaks of himself, and you cannot believe he fell from grace, and are not willing to admit he was describing a christian experience, you groundlessly assert that it was his experience before he became a christian. It was indeed true of him before he became a christian, that he was "carnal, sold under sin;" and it was true of him all the time. It

is also true that, "to be carnally minded is death," and that, "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." And therefore, he could not then say of himself, as he does in this passage, "I consent unto the law that it is good.—I delight in the law of God after the inward man.—With the mind I myself serve the law of God." These are christian exercises, and not those of an impenitent sinner. These could only be true of him after he became a christian. But it was also true of him, after he became a christian, that he often failed of doing the good which he purposed, and often had occasion to say, "what I hate that do I." He had holy affections and unholy ones interchangeably, in such rapid succession, that he often had occasion to say, "to will is present with me; but how to perform that which is good I find not." In this passage, as well as in that to the Galatians, he describes the experience of every real christian.

Love-self. But this passage seems to me to contradict your scheme, as well as brother Feelwell's. It seems to teach that holy and unholy affections co-exist, at the same instant, in the heart of the christian. And, indeed, unless this is the case, there can be no warfare.

Th. The christian warfare consists in resisting the assaults of temptation. It is quite possible to do that with the whole heart, as the example of the Lord Jesus clearly shows. It is through the animal appetites that temptations are commonly presented. When they are excited, a motive is presented to the mind to choose something wrong, in order to

gratify them. When they are strongly excited the temptation is violent, and requires great resistance. Then there is a strong contention. When the mind yields, and consents to that which is wrong, the battle is over, and the man is a captive to his lust. When he continues to resist till the excitement of the appetites ceases; the battle ceases, and the man is a conqueror. Thus it is that the law in the members wars against the law of the mind.

Love. s. But the apostle says, "when I would do good, evil is present with me." What can this mean, if holy and unholy affections do not co-exist, at the same instant?

Th. At the same instant that the holy affection is in full strength, the evil of temptation may exist, and be presenting its powerful solicitations, through the violent excitement of the animal appetites. But I suppose the true way of removing the difficulty which you suggest, is by appealing to the original, where it vanishes. Learned men of your side of the question have been obliged to admit that the most literal translation of the passage, is, "*to me willing to do good evil lies near.*" The evil of temptation, as I said, may exist at the same instant, and the evil of complying with the temptation may be so near as to follow the act of resistance at the next instant. This apparent (but not real) difficulty being removed, the rest of the language appears to me well adapted to describe the experience of all real christians, who are conscious of loving and hating the same things alternately, in very rapid succession; but are not conscious of loving and hating the same thing at the same instant.

Love-s. I do not yet see how

that can be. He speaks of *sin dwelling in him*, saying, "it is no more I that do it, but sin that dwelleth in me."

Th. Sin is not a *person*, that does any thing. This must be a personification; and I think is equivalent to his declaration, that, with the flesh he served the law of sin. He sometimes indulged carnal affections, in which he served the law of sin, or was brought into captivity to the law of sin which was in his members. But that my meaning may appear more fully, I will paraphrase the whole passage as follows:

For that which I do, at one time, I allow not, at another: for what I would, at one time, that do I not, at another; but what I hate, at one time, that do I, at another. If then I do, at one time, that which, at another, I would not, I consent unto the law that it is good. Now then it is no more I, in the exercise of grace, that do it, but sin that dwelleth in me, that is, but I in the exercise of sinful affections, into which I am often falling. For I know that in me, (that is in my flesh,) in me when in the exercise of sin, dwelleth no good thing: for to will is present with me, at one time; but how to perform that which is good I find not, on account of the rapid change in my affections. For the good that I would, that I purpose at one time, I do not accomplish: but the evil which I would not, which I purpose not to do, that I do. Now if I, at one time, do that which at another I would not, or purposed not to do, it is no more I in the exercise of grace that do it, but I in the exercise of sin. I find then a law, an established course of events, that to me willing to do good evil lies near. For I delight in the law of

God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me oftentimes into captivity to the law of sin which is in my members. O wretched man that I am, to have such sore conflicts with temptation and to be so frequently falling into sin! Who shall deliver me from this body of death, from these temptations and backslidings? I thank God that there is a way of deliverance through Jesus Christ our Lord. So then this is my experience, that with the mind, with the new heart, by the exercise of grace, I myself serve the law of God, but with the flesh, in the exercise of the carnal mind, I often serve the law of sin.

For the Christian Magazine.

EXPOSITION OF MATT. XXII. 41—45.

"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" Matt. xxii. 41—45.

Our blessed Lord, on this memorable occasion, manifested striking evidence of his consummate wisdom. While seriously contemplating his peculiar method of teaching religion as exhibited in the present instance, we are led, instinctively, to exclaim, He was truly a Divine Teacher; for surely, "never man spake like this man." He, evidently, knew what was in man; and he always, most skilfully, adapted his instructions to the capacities and circumstances of those, who listened to his heavenly voice. He

knew, very well, that the Jews were, at that time, anxiously expecting the promised Messiah; and he also knew, that their opinion respecting the dignity of his person, and the nature of his kingdom, was exceedingly erroneous. It was, therefore, his benevolent intention, on the present occasion, to correct this opinion, to elevate their grovelling views from earthly to heavenly things, and thus to enable them, gradually, to form more just and adequate conceptions of the personal dignity of the Messiah and the spiritual nature of his kingdom.

Accordingly, he introduced his conversation with the Parisees, by asking the preliminary question, "What think ye of Christ?" or the promised Messiah, "Whose son is he?" This question they could easily answer; for they, doubtless, had read in their Scriptures, "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and he shall execute judgment and justice in the earth." Jer. xxiii. 5. "Jehovah hath sworn in truth unto David. He will not turn from it, of the fruit of thy body will I set upon thy throne." Ps. cxxxii. 11. From these and other similar passages of Scripture, they naturally concluded, that the Messiah would be a lineal descendant of the patriarch David; and accordingly, they answered the question proposed, with readiness, by saying that he was "the son of David."

Having thus prepared the way, our Lord proceeds to ask, "How then doth David in spirit, (i. e. by divine inspiration,) call him Lord, saying, (Ps. cx.) The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool." If David

then call him Lord, how is he his son? This question, it seems, perplexed and entirely put to silence those learned and self-conceited interpreters of the sacred oracles, (the Jewish Scribes) for "no man was able to answer him a word." How the same person could possess such different attributes, or sustain such different characters, as to be justly styled, according to their own Scriptures, both David's son and David's Lord, seemed to them utterly incomprehensible; and their silence proves that the question appeared to them unanswerable.

The genuine doctrine of the Scriptures, respecting the Messiah, our Lord Jesus Christ, seems to furnish the only rational and satisfactory solution of the difficulty in question.

According to the predictions of the Prophets, and the history of the Evangelists, our Lord Jesus Christ was actually born at Bethlehem, the city of David, of a virgin who was lineally descended from that ancient patriarch; and hence, according to the usual manner of speaking amongst the Jews, he was properly called the son of David. Now it is manifest, that he was the son of Mary, and consequently, the lineal descendant, or son of David, only in respect to his humanity. But, if he were merely a man, as the Jews, "judging after the flesh," generally supposed, and as many, professing to be Christians, at the present day assert; how could he, with any propriety, be also called *David's Lord*? since he was born more than a thousand years after the death of his royal progenitor. This is the very difficulty which silenced the Pharisees, and which, one would suppose, would put to silence the confident assertions of those, who

deny the proper divinity of our Lord Jesus Christ. Such persons, I think, ought seriously to consider the words, which our Lord addressed to the ancient Jews, "Ye neither know me, nor whence I am. If ye had known me, ye should have known my Father also." Paul also says, "No man can call Jesus Lord, except by the Holy Spirit."

But, having already shown why Jesus was called David's son, it now remains to show, why he is also called David's *Lord*. All our information on this subject, must be derived from the Scriptures, for "they are they which testify of Jesus Christ." The concurrent testimony of the Old and New Testaments, respecting this point, will afford the candid and humble inquirer, ample satisfaction.

Isaiah, who is justly styled the evangelical Prophet, says, "A virgin shall conceive, and bear a son, and shall call his name Immanuel, (i. e. *God with us*.)" And again; "Unto us a child is born, unto us a son is given, and the government shall be on his shoulder, and his name shall be called, *the mighty God, the everlasting Father, the Prince of peace*." Jeremiah, also, speaking of the same glorious person, says, "His name shall be called Jehovah our righteousness."

Agreeably to these predictions, and, indeed, to the whole spirit of prophecy, which is testimony concerning Jesus, the Evangelist John, declares in his Gospel, that the "Word, which was in the beginning with God, and which was God, was made flesh," or became man, "and dwelt among us, and we beheld his glory." And in his epistle, he asserts, that "Jesus Christ is the true God and eternal life." The Apostle Paul,

also, declares plainly that God was manifest in the flesh; the great God, even our Saviour Jesus Christ; who, indeed, according to the flesh, or in respect to his humanity, was descended from Jewish ancestors; but who, nevertheless, is God over all, blessed forever, for in him dwelleth all the fulness of the Godhead bodily."

From these express declarations of Scripture, and numerous others of a similar import, and also from the fact, that *Divine attributes, works, and worship*, are ascribed to our Lord Jesus Christ, we conclude that he is really God as well as man. In his adorable person, are united and concentrated, every human and every divine perfection, so as to attract our warmest love, and command our highest veneration.

In respect to the humanity, which, in his infinite mercy, he condescended to assume, for the gracious purpose of manifesting himself propitiously to his rebellious creatures, and accomplishing the glorious work of their redemption, reconciliation, and salvation, he was called the son of Mary, or the son of David. But in respect to his essential divinity, he was not the son of either, but God himself, manifest in the flesh; even the *mighty God*; the everlasting Father; the King of kings, and Lord of lords; the blessed and only Potentate; and, of course, not only DAVID'S LORD, but he is to be acknowledged and adored, by all creatures, as the supreme Lord of heaven and earth; God over all, and blessed forever. T.

THE seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.

For the Christian Magazine.

CHARITY TO THE SICK.

I OPEN my Bible and I read thus : " Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction," &c. James, i. 27.

To this I give my cordial approbation, because it is *practical* and *useful*. But I ask myself, will this religion prepare me for a heaven of holiness ? It is replied, yes ; for " pure religion," if any thing, will prepare for heaven.

I next look around among my neighbors, and imagine that I see much of this religion in individuals who give no other evidence of piety. This puts me upon a further inquiry, whether the above passage of Scripture does not recognize a principle of heart which is little regarded, and without which the external duty becomes void of moral excellence. On examination I have come to this conclusion : that all true religion must involve a *principle of holy benevolence* ; and that external duties are only natural expressions of this benevolence.

The Scriptures teach us that man will be judged by his *works* ; manifestly because works are generally expressive of the state of the *heart*. Still, nothing is more obvious than that the duty of visiting the fatherless and widows in their affliction, may be performed from other motives than those of benevolence. And, that other motives do, too often, actuate those who visit the afflicted, will be evident by considering a few things which I shall now mention.

I go to the sick bed of the widow's child ; and find it surrounded by a circle of friends and neighbors, all apparently sympathizing with the afflicted widow. Every one is solicitous to inquire

after the welfare of the child, and to bear a part of the burden of the mother. This all looks *kind*. But my observation extends a little further. I am determined not to be cheated with all this excess of kindness which throngs the room of the sick ; I will try its value.—Well then, all *needed help*, all *true kindness*, on such occasions, is above *gold*. Yes, I *know* it takes off a burden which loads a sorrowing heart. It deserves gratitude.—Still there are circumstances in common cases which defeat the kindness of the kind. First, injury is often done to the sick by a throng of *talkers*, and forward *advisers*. I will not attempt to show how much evil may be done by advising against the physician. Secondly, an injury is often done to the poor widow, by an unusual increase of her family of *boarders*. Especially is this noticeable during the time in which the sick child requires *watchers*. These kind friends cannot watch a night without multiplying their meals from three a day to four or five. And surely they imagine, to refresh with a little tea or spirit, on such an occasion, is justifiable.—And suppose the sickness is protracted to a great length of time, what will the poor widow find her bill of expenses to be ? Her grocery bill will probably surprise her more than that of the physician. She will be astonished to find what quantities of tea, coffee, sugar, flour, spirit, &c. have been consumed in a few weeks. In addition to this, her kind nurse thinks that her wages must be increased in proportion to the sick state of the child.—Now my observation has led me to query whether all this is the true religion of the Scripture above quoted. And I have come

to the conclusion that true religion would *correct* most of the evils which I have noticed. First, true benevolence is not vainly *curious*; and will not suffer me to visit the sick unless I can do *them* a favor. Secondly, benevolence is generous, noble, and self-denying. It will not allow me to unload the table of the poor widow; rather it will move me to *carry with me* all the articles of food which my health may demand in watching a night with the sick. For watching a night, I would not be rewarded with a cup of tea, or a repast of cakes and other nice food. No, benevolence will not make it necessary for the widow to keep one person cooking day after day for *watchers* and kind *visitors*. Instead of *increasing* the expenses of the widow, benevolence will contrive some way to pay the doctor's bill; that while her heart is borne down with the sickness or death of a child, the bill of her expenses in sickness may not aggravate her sorrow. —Surely, I see a principle in the heart of a *religious* man that will move him to visit the sick in the manner last brought to view. Yes, this were religion "pure and undefiled." MEDICUS.

EVILS in the journey of life, are like the hills which alarm travelers upon their road; they both appear great at a distance, but when we approach them we find that they are far less insurmountable than we had conceived.

RELIGIOUS SECTS.

THE following abstract appears in a work (said to be compiled from official documents) which has been recently published in France, on the subject of the re-

ligious persuasions of the population of Europe.

ENGLAND AND WALES.	
6,000,000	Church of England,
6,000,000	Dissenters.
SCOTLAND.	
1,500,000	Presbyterians,
50,000	Other Sects.
IRELAND.	
500,000	Church of England,
5,800,000	Catholics,
500,000	Presbyterians,
300,000	Methodists.
SPAIN.	
11,660,000	Catholics.
PORTUGAL.	
3,173,300	Catholics.
AUSTRIA.	
14,000,000	Catholics,
2,000,000	Protestants.
HUNGARY.	
4,200,000	Catholics, [therans, &c.
3,646,000	Greeks, Calvinists, Lu-
GERMANIC CONFEDERATION.	
6,700,000	Catholics,
6,750,000	Protestants.
LOWER COUNTRIES.	
3,500,000	Catholics,
1,500,000	Protestants.
PRUSSIA.	
6,000,000	Lutherans,
4,500,000	Catholics,
1,000,000	Calvinists, &c.
SWITZERLAND.	
1,167,000	Calvinists,
580,000	Catholics.
SWEDEN AND NORWAY.	
3,550,000	Lutherans.
DENMARK.	
1,700,000	Lutherans.
ITALY.	
20,210,000	Catholics.
FRANCE.	
30,855,428	Catholics,
659,000	Calvinists,
280,000	Lutherans,
51,000	Jews.
RUSSIA IN EUROPE.	
39,000,000	Greeks not Catholics,
8,000,000	Catholics,
2,500,000	Protestants,
1,804,000	Mahometans.
TURKEY IN EUROPE.	
7,500,000	Mahometans,
2,500,000	Christians.

THE HEART OPPOSED TO TRUTH.

"THE repugnance of the human mind, in its unenlightened state,

to the peculiarities of the Christian doctrines, is such, that we have little hope of its yielding to the voice of the charmer, charm he never so wisely. Till it is touched and humbled by grace, we are apprehensive that it will retain its aversion, and not suffer itself to be cheated into an approbation of the gospel by any artifice of words. Exhibit evangelical religion in what color you

will, the worldly minded and the careless will shrink from the obtrusion of unwelcome ideas. Cowper has become, in spite of his religion, a popular poet, but his success has not been such as to make religion popular; nor have the gigantic genius and fame of Milton shielded from the ridicule and contempt of his admirers, that system of religion which he beheld with awful adoration."

Robert Hall.

Review.

For the Christian Magazine.

A Discourse delivered in Hollis Street Church, Boston, September 2, 1827: occasioned by the death of Horace Holley, LL. D. late President of Transylvania University. By John Pierpont, Minister of Hollis Street Church. pp. 31. Boston, 1827.

WE have perused the Sermon of the Rev. Mr. Pierpont, on the death of Dr. Holley, with care and with considerable interest; and improve this opportunity to make such remarks upon it as have been suggested to our minds.

The Sermon commences with a biographical sketch of the life of President Holley. This is executed in an accurate, concise, and masterly manner. The various incidents which distinguished his life, such as his course through college, his commencing and relinquishing the study of the law, his pursuing the study of divinity under the direction of President Dwight, his ordination in and dismissal from a church at Greenfield, his subsequent installation in Boston, his acceptance of the Presidency of Transylvania University, the reasons

of his leaving that situation, his disappointments, and his death; are all related with the justness of a well informed writer. The account of his dying bed is poetical, and in some degree eloquent. In an after part of the discourse, it is stated that "the accomplishment by which Holley was especially distinguished, and in respect to which he stood unquestionably the first, in any profession, in the present age and in our own country, was extemporaneous, popular eloquence." With this statement we most cordially agree; for we have ourselves witnessed his unrivalled talents, in displaying to the admiration of an enraptured multitude this noblest of nature's gifts. His words themselves, despoiled of the dignity, grace, and energy of utterance, contained nothing of charm. If read in the cold columns of print, they would seem little else than mere colloquial conversation, or commonplace discussion, and would not impress a stranger as containing anything remarkable for vivacity, or power, or elegance. But as they

"flowed like honey from his marble lips," they were irresistible. The high and the low, the rich and the poor, the learned and the ignorant, the friend and the enemy, were carried away by an impulse which nothing could withstand. Would that this unrivalled eloquence had been exerted in a better cause, than in inculcating and disseminating those principles which few can admire and extol, and which none but his most enthusiastic friends and admirers can regard as sacred or scriptural. As a lawyer, to bear down the strength and influence of his opponents; as a member of our national legislature, to give, by his ascendant might, stability and force to all measures to promote his country's best interests; as a foreign minister, to wade through the embarrassments and difficulty and turmoil and bustle of public business, instilling into every royal court of Europe one common feeling of respect for this nation—in either of these stations, the talents of Holley must have shone most conspicuously. But as a teacher of the holy and simple religion of Jesus, his feelings, his temperament, his ambition, entirely disqualified him. As a meek and humble follower of the 'Lamb of God,' he never was a 'burning' nor a 'shining light.' And yet, says the author of the Sermon, "while he stood in this place, in the office of an *expositor* of the Christian doctrine, and a preacher of righteousness, he laid his opinions and the grounds of them before his people, freely and boldly." It is true, he did lay his opinions and the grounds of them before his people, 'freely' and 'boldly;' but we are firmly persuaded that no sincere, serious man, whether Trinitarian or Unitarian,

can indulge, for a moment, in such extravagant eulogy, as to give to Dr. Holley the character "of a fair *expositor* of the Christian doctrine." If Dr. Holley *exposed* the doctrines of the Bible, he exhibited them with "the foreign aid of ornament," not in their native, proper garb. He robed them in vestments which they had never before been accustomed to wear, which indeed dazzled the eye, and bewildered the mind, but were calculated to recommend the peculiar tenets of the preacher, rather than "the simplicity that is in Christ."

The character of the Sermon before us, is of a singular, and of rather an extraordinary nature. We might have expected, on an occasion like this, that the writer would dwell more fully upon the virtues of the deceased; that he would enlarge upon his personal piety, upon the good he has done to the community, and if his example was worthy of imitation, that he would enforce upon his hearers the practice of these same virtues. We might have expected that the writer would dilate upon the uncertainty of life, upon the joys of immortality, upon the mercies of God, and upon the terrors of his wrath, and exhort his hearers to prepare for judgment. For such topics, we have looked in vain from the beginning of the Sermon to the end, and from the end back again to the beginning. The writer of the discourse before us dwells with animation and force upon the 'promptness and power' which were displayed in the intellect of Holley; upon the dignity and grace of his delivery; upon the overwhelming effects of his eloquence, as exhibited more particularly in his Election Sermon, in "the outright applause, which,

then, for the first and last time in New England, broke out in the house of God, and echoed from its walls;" upon the variety of his attainments, and the versatility of his powers; but more particularly upon his being created a "model of manly beauty and strength." Such were the topics selected to eulogise, in a funeral sermon, delivered on the Lord's day, and in God's house. We are aware that the writer had a difficult and an intricate task to perform, and we are not amazed that he should have felt himself under some considerable embarrassment. Still we think it would have been rather more creditable to the writer; and more gratifying to the friends of Dr. Holley, had the sermon been entirely dispensed with, or else treated in a different manner. As a literary production, (we speak of the manner in which it is executed,) this discourse will be entitled to a first rank. As an oration, it is commendable; as a eulogy, except in some instances of extravagance, it is faithful as far as it goes; nay, as almost any thing but a Sermon, it has some degree of merit; but, as a Sermon, we are under the necessity, in giving our candid opinion, to say, that it deserves not the name.

In vain have we looked, at the close of the discourse, to seek for an application of the sudden death of Dr. Holley to the situation and feelings of those who were present. In vain have we endeavored to obtain so much as one sentence of religious instruction, from a discourse delivered by one who professes to be a teacher of the religion of Jesus, on the occasion of the sudden death of a brother clergyman. A thronged assemblage was gathered in that house. What a glorious opportunity to

awaken the sleepy conscience, to warm the cold heart, and to arouse the careless religionist, by earnestly inculcating the solemn truths of the Gospel, by placing before them views of eternity, and by demonstrating to them, and making them *feel* and *realize* that they are not exempted from death. But tell us—ye philosophical, speculating religionists, tell us—What reprobate sinner left that house with his conscience lacerated and torn by conflicting doubts! What obstinate infidel retired with his eye fixed to the ground in solemn thoughtfulness! What skeptic, with a gloom of restless and half formed convictions settled on his brow! What hardy ruffian hurried home to his chamber and threw himself in an agony of horror by his bedside! What shaking Felix trembled as his doom was told him in accents of thunder from the pulpit! What penitent and self-convicted sinner wended his way homeward in silent yet joyful sorrow! What heavenly-minded christian sought his closet, his eye lighted with ecstasy at the near and to him delightful view of death just laid before him! Ah!—what a tremendous responsibility has the minister of the Gospel resting upon him!

In the Sermon before us there is in many places a fine display of language, which, united with the accuracy with which the biography of Dr. Holley is given, and the absence of many subjects which ought always to be treated of in a funeral sermon, and the presence of others which in our opinion ought never to be treated of, give to the Sermon altogether a character which deserves no higher praise than that of being, not 'sublimely great,' but—'*elegantly little.*'

Upon the religious character of President Holley we will not now dwell. Suffice it to say, that we believe with the writer of the Sermon, that it is principally and emphatically as an in-

tellectual man "that the friends of Mr. Holley would choose to remember him, and that he would choose to be remembered by them."

Religious Intelligence.

Eighteenth Annual Meeting of the American Board of Commissioners for Foreign Missions.

THE American Board of Commissioners for Foreign Missions convened in New York on Wednesday, Oct. 10, in the Session Room of the Pearl-street Church. The following statement of proceedings is copied from the New York Observer.

Public Meetings.

On Wednesday evening, the time appointed for the Annual Sermon, Rev. Dr. Beecher not having arrived in the city, a Discourse was preached to the immense congregation assembled, by the Rev. President Bates, of Middlebury College, from Eph. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The introductory services were performed by the Rev. Dr. Miller, of Princeton Theological Seminary.

On Thursday evening a meeting was held at the Brick Church, which like the other, was crowded to overflowing. After Prayer by the Rev. Dr. Ludlow, of Albany, several extracts from the Report were read by the Corresponding Secretary. The Rev. Jonas King, late Missionary to Palestine, then rose and recounted the merciful dealings of Providence towards him during his long absence from his native country, and related many incidents illustrating the efficacy of Gospel truth upon the minds of degenerate Christians, (so called,) and even of Mahomedans. His address was listened to with intense interest, as was also that of the gentleman who followed him, William Maxwell, Esq. Editor of the Journal of Commerce. Seizing upon the incidents which had just been related in the Report concerning Asaad Shidiack, he presented him ("a single captive") to the imagination of his audience, till every one felt how great was the work which the Divine Spirit could perform through the instrumentality of his Missionaries, and then passed on to topics of a more general nature. The audience, on retiring, left behind them, as a token of the gratification they had felt, the handsome sum of \$421.50.

Dr Beecher having reached the city on Thursday morning, he was requested by the Board to deliver a Sermon pursuant to his

appointment, which he accordingly did, on Friday evening, in the Reformed Dutch Church in Market-st. Collection, \$165 33.

On Monday afternoon, at 4 o'clock, by appointment of the Board, the Sacrament of the Lord's Supper was celebrated by its members, in company with several hundred friends of Missions, in the Murray-st. Church. The services were performed by the Rev. Dr. McAuley, Rev. Dr. Proudfit, Rev. Dr. Beecher, and Rev. Mr. Snodgrass. Collection \$200. It was made a standing rule of the Board, that hereafter this ordinance shall be administered at every annual meeting of its members.

State of the Funds.

It appeared from the Report of the Treasurer, as examined and declared correct by the Auditor, that the receipts during the year ending August 31st, for general purposes, amounted to \$38,341 89. For fund to support Corresponding Secretary, \$3,741 94. Do. for support of Treasurer, \$234 70. Do. for Mission College in Ceylon, \$62. Grand total, \$92,380 53.—To the Permanent Fund, amounting to \$37,524 87, no addition has been made the past year. The Fund for Corresponding Secretary now amounts to \$19,514 54. That for Treasurer to \$1,702 50. The total expenditures of the year have amounted to \$104,430 30. Showing an excess of expenditures above the receipts for general purposes, of \$16,088 41: from which, deducting \$575 31, the balance in the Treasury Sept. 1, 1826, there remains an actual deficit of \$15,513 10. This, at first glance, might appear discouraging: but if the receipts of the past be compared with those of the previous year, there will be found a clear gain of \$25,902 55: or if only the receipts for general purposes are considered, a clear gain of \$26,725 64.

Outrage at the Sandwich Islands.

The Board resolved unanimously, that they feel with deep sensibility and regret the reported outrages and misconduct of Lieut. Percival, of the U. S. Navy, towards the Missionaries of the Board at the Island of Oahu and the interesting natives of that Isl-

and, and that they fully approve of the representation which has been made on that painful subject to the Secretary of the Navy.

Auxiliary Societies.

The better to promote a spirit of missions in the community, it was declared to be the duty of the members of the Board to attend the anniversaries of its Auxiliaries, whenever required by the Prudential Committee, as a Deputation from that Body.

Mission to Africa.

A Committee on the subject, reported that it was the duty of the Board, as the almoners of the public charity, to take immediate and decisive measures for the establishment of a Mission on some part of the Continent of Africa. This report was adopted: and the Prudential Committee were enjoined forthwith to institute such means as they might deem sufficient, for carrying this object into effect.

Means of extending the operations of the Board.

It was apparent to all who attended the deliberations of the Board, that its members had come together with a spirit of Christian enterprize which was new even to themselves. When the subject was brought forward of sending a Mission to Africa, the feeling of approbation was universal. A discussion ensued, which brought into view, not only the wants of that injured country, but of the whole heathen world. All seemed convinced that the time was come for new and extraordinary efforts. A thoughtless multitude may call it weakness, and perhaps fanaticism: but those who have felt the bitterness of sin, and the joys of salvation by a Redeemer, will know how to appreciate their motives, when we say that the moral wretchedness of so many millions of their fellow men, was not contemplated without emotions too big for utterance. But they felt that the work was too great for man, and that they needed wisdom from above. Saturday evening was set apart for the special purpose of supplicating the guidance and blessing of Him who gave it as his last command, "Go ye into all the world, and preach the Gospel to every creature." On assembling at the beginning of another week, it was found that no loss of interest had been experienced by the intervention of the Sabbath. Appeals were made which will not be forgotten, when the lips that uttered them shall be silent in death. At length it was resolved, that in view of the great success which has attended the means employed for the propagation of the Gospel among the heathen, and of the indications of Divine Providence favorable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligations of Christians to cause the Gospel to be preached throughout the world, that special appeals for liberal contributions to this object should be made to those who possess wealth, or who by the prosperity of their business are enabled to do much in its behalf: That the existing operations, engagements and prospects of the

Board, give occasion for a loud and urgent call upon its patrons and friends for more enlarged liberality than at any former period; and that it is exceedingly desirable, that so large an amount of funds should be obtained as shall not only justify a great extension of its operations, but give a new impulse to the public mind, increase the faith and hopes of the Church, and essentially promote the progress of the cause: That as pressing applications have been received by the Prudential Committee from benevolent individuals, both before and during the present session, proposing a plan for the great increase of the resources of the Board, such a voluntary consecration of property to aid in sending the Gospel to the heathen, will be thankfully acknowledged and warmly approved; and that such representations be made by the Prudential Committee and other members of the Board to the Christian public, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

Officers for the Ensuing Year.

The following officers were chosen for the ensuing year: Hon. John Cotton Smith, *President*; Gen. Stephen Van Rensselaer, *Vice President*; Rev. Dr. Woods, Hon. William Reed, Jeremiah Evarts, Esq. Hon. Samuel Hubbard and Rev. Warren Fay, *Prudential Committee*; Rev. Dr. Chapin, *Recording Secretary*; Jeremiah Evarts, Esq. *Corresponding Secretary*; Henry Hill, Esq. *Treasurer*; Rev. Rufus Anderson, *Assistant Secretary*.

The next annual meeting is to be held in Philadelphia on the 1st Wednesday of Oct. 1823. Rev. Dr. Rice of Virginia is appointed to preach the Sermon, and Rev. Dr. Alexander, of Princeton Theological Seminary, his second.

The Session was closed with prayer by Rev. Dr. Spring at a late hour on Monday evening.

INTERESTING MEETING.

One of the most interesting meetings which we ever attended, (says the editor of the New-York Observer,) was held in the Pearl-street Session Room on Monday evening, October 15. The number of gentlemen present was not large, but they came with an earnest desire to do what they could for sending a knowledge of salvation to the millions of the Pagan world. Zechariah Lewis, Esq. having been called to the chair, and Eleazer Lord, Esq. appointed Secretary, the divine blessing was invoked by the Rev. President Bates, and the object of the meeting stated by the Rev. Dr. McAuley.

Mr. Evarts, Corresponding Secretary of the A. B. C. F. M. was then requested to give a statement of the operations of the Board, and of the calls and opportunities for extending them. More missionaries, he said, were urgently needed at Bombay, in Ceylon, at the Mediterranean stations, at the Sandwich Islands, and among the Indians on our

own borders. He also thought it exceedingly important that new missions should be established without delay, in Western Africa, on the Northwest Coast of the United States, and in several other places which he named. In addition to this, missionaries might be employed to the greatest advantage, in visiting distant countries for the purpose of obtaining information relative to the moral condition of the people, distributing Bibles, &c. &c.

The Rev. Jonas King, late Missionary to Palestine, alluded to conversations which he had often held with Mr. Fisk, whose feet he trusted now stand within the gates of the New-Jerusalem, concerning the wants of the countries in and about the Mediterranean. Availing himself of the suggestions of this departed brother, confirmed by his own observation, he then mentioned a long list of places where Missionaries are greatly needed, and might be eminently useful. He first instanced the Armenians; a very efficient people, about 600,000 in number, among whom two Missionaries would find abundant employment; and as many of them are merchants, travelling often as far as India for purposes of business, the good seed placed in their hands, might be scattered far and wide. Among the Syrian Christians in Mesopotamia, about 200,000 in number, 2 Missionaries are greatly needed. In Persia, near the head of the Gulph, 2 Missionaries. In Grand Cairo (Egypt) 2; in Jerusalem, which he said was a dangerous place, but should not be abandoned, 2; in Joppa, from which access could be had to all the land of the Philistines, 2; in Samaria, 1 or 2; in Cana of Galilee, which he thought a very desirable station, 1; in Mount Anti-Libanus, 1; in a village between Damascus and Aleppo, 2; among the Ansaries 2, one of whom should be a physician; among the Druses on Mount Lebanon, about 75,000 in number, 2, one of whom should be a physician; at or near Antioch, 2; at Tarsus, the birth place of Saul, 1 or 2; at Philadelphia, the site of one of the Apocalyptic Churches, 1 or 2. Smyrna, he said, was a very important station, and already partially occupied. Missionaries should also be stationed at Constantinople, or at some point on the Dardanelles, perhaps near the site of ancient Troy. In the Barbary States were mentioned, among other locations, Tunis, Algiers, Fez and Tripoli. Nor must Greece be forgotten in these benevolent labors; and no Missionaries would be so favorably received among them as Americans.

Mr. King added some remarks, showing the obligations of this country, and especially of this city, to do much in supplying these necessities; and spoke of the influence which a noble example here, would have upon England, France, and other countries. The meeting was then addressed by the Rev. Dr. Beecher, of Boston. He said, the time for the conversion of the world, would depend very much upon the choice of Christians. The prophecies which were to precede this event were all fulfilled, and it now seemed to be said to Christians, "Be it unto thee even as thou wilt." He alluded to the

favorable changes which have taken place in the world within the last 50 or 100 years, particularly in the decline of Idolatry, Mahomedanism and Popery; all of which, though still formidable, he considered to be essentially weakened. Christians, he said, were beginning to awake; and should they continue to double their exertions every few years, as of late they had done, it would not be long before the work would be accomplished. It was not necessary to send out a minister to every 1000 people of the Pagan world,—this would be impossible. It was only needful to plant the Christian standard among them here and there,—and ere long a company of ministers would be trained up on missionary ground. But thus much *must* be done; and now is the time—"we are the people." He then spoke of the obligations of the American people to embark in the missionary work. We are the first nation, he said, that ever was truly free. Other republics have either contained the elements of despotism within themselves, or been surrounded by despotic governments which kept them in awe. But we have never been in bondage to any man. Even the taxes of European governments, from which Americans are exempt, would carry a knowledge of the Gospel through the world.—In conclusion, he spoke of the re-action of benevolent efforts upon ourselves; of the revivals which usually follow in their train; of the necessity of keeping alive the spirit of benevolent exertion, in order to the security of our civil and religious liberty, &c. &c.

It had been stated by Mr. Evarts, in the course of his remarks, that in order to establish the several Missions contemplated by the Board, not less than \$100,000 would be necessary, in addition to the usual receipts. At the close of the addresses, a gentleman well known in the annals of benevolence in this city, but who has particularly requested that his name may not be published, remarked that if \$100,000 was needed for so good an object, it must be had; and that he would himself stand responsible for \$5000. A gentleman from Rochester, expressed his belief that the stock would be popular in that vicinity, and pledged himself either to collect or give \$10,000. Six other gentlemen subscribed \$1000 each, and several clergymen of the city united in making up another \$1000. There were two subscriptions of \$500 each, one of \$400, one of \$300, three of \$200, ten of \$100, and other smaller sums to the amount of \$375. Total, \$25,675.

The question being asked, how many of the subscribers would consider their donations annual for the term of five years, on condition that *within twelve months the sum should be raised to One Hundred Thousand Dollars a year for the same period*, the donors of \$20,675 assented. Making the total of subscriptions pledged to Foreign Missions in a single evening by a small number of our citizens and one liberal gentleman from abroad, ONE HUNDRED AND EIGHT THOUSAND, THREE HUNDRED AND SEVENTY-FIVE DOLLARS.

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